

MEMOIRS  
OF  
HENRY ROBBERMAN  
AND  
THOMAS WARING.

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Waring, William, 1807?-1884  
Memoirs of Henry Robberman,  
late of Chesterfield, Ohio



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MEMOIRS

OF

✓  
HENRY ROBBERMAN,

LATE OF CHESTERFIELD, OHIO,

AND

THOMAS WARING,

OF WEST NOTTINGHAM, MD.

BY

✓  
WILLIAM WARING,

OF COLORA, CECIL CO., MARYLAND.

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PHILADELPHIA:

1878.



MEMOIR  
OF  
HENRY ROBBERMAN,  
LATE OF CHESTERFIELD, OHIO.

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HENRY ROBBERMAN was born near the city of Minden, in Prussia, on the 11th day of Eleventh Month, 1774.

His parents, Henry and Elizabeth Robberman, were members of the Lutheran profession, and he was brought up in that way.

He has been heard to relate various incidents of his life, education, religious exercises, conviction, etc.; recounting, with meekness and humility, many of the mercies and preservations vouchsafed to him from his youth up.

“Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” This testimony of King David was signally

verified in the life of Henry Robberman, who was brought through notable deliverances “to praise the Lord for his goodness”—to tell of his “wonders in the deep”—to realize, in quietness and in confidence, an inward support and renewal of strength, and to know, as the Psalmist did, “the eye of the Lord to be upon them that fear him, upon them that hope in his mercy ; to deliver their soul from death, and to keep them alive in famine.”

In our acquaintance with him, say his friends, embracing a period of more than seventeen years, he evinced so much of a loving, patient, Christian spirit, as greatly to enlarge our love and esteem for him. He sometimes had a few words by way of testimony in our meetings, to the satisfaction of Friends ; and in our families his conversation and religious communications were both instructive and edifying. He was a man of intelligence, and endued with an enlarged spiritual understanding in divine things ; was firmly settled in the ancient doctrines and testimonies of Friends, and much opposed to any unsoundness or innovation either in faith or practice.

A Friend well acquainted with him has thus written, “I have often thought, and increas-



ingly of late, that something was due to the memory of our dear friend, H. Robberman, and might be valuable to us who are left behind, and an encouragement to press forward, as he did, to obtain the crown immortal ; to sell all that we have, and buy the pearl of great price ; for this we believe was the chief concern of our dear departed friend. He was truly a man fearing God, and hating covetousness—of a deep and weighty spirit—cheerful in conversation, and courteous to all ; yet his words were seasoned with grace, and reached the witness for truth in those with whom he conversed, in a remarkable manner.

“ His knowledge of the Holy Scriptures was very thorough, and he was often enabled by Him who openeth, and no man shutteth, to explain passages therein with great clearness and unction. It was our privilege to have much of his company during the few last years of his life, often several days at a time, and the seasons of refreshment we at times had are lively in our remembrance, for he was a heavenly-minded man.

“ During the latter period of his life he was much afflicted, but bore it with Christian fortitude, and was often lively and fresh in his

spirit, and dropped many weighty expressions ; and we humbly trust and believe he is gathered into the Heavenly Garner as a shock of corn fully ripe, and that in him is verified the declaration of Holy Scripture, ‘Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.’ ”

Another Friend also writes, “ My heart was stirred within me in remembrance of the times when it was our privilege and comfort to have the company of this meek and humble disciple of a lowly Redeemer ; how precious was his company, ever fraught with instruction, clearly unfolding the mysteries of the Heavenly Kingdom, and bringing forth from the rich treasures of a heart deeply versed in the school of Christ, things new and old. My pen is not able to set forth the excellency of that grace that was so eminently manifested in this humble servant of the living God. How strongly it inclines the heart to follow on, to know, as he did, an overcoming, and, as it were, all things transitory put under our feet ; that in the winding up of time we may have, as he had, a well-grounded hope of a happy immortality.”

From some of his manuscripts, is extracted the following: "In the year 1792, being then in the eighteenth year of my age, I was taken by force into the [Prussian] army, and was in that army [several] years, and during that time passed through many and great dangers; and marvellous was the love of my Heavenly Father to my soul, in keeping and preserving me, in that great company, . . . . for it pleased him to place his fear in my heart, and I was careful not to offend him in anything, according to the knowledge I then had.

"I can well remember many things and occasions wherein the hand of the Lord is plainly seen in preservations and deliverances; praised be his name forever and ever; for I was not worthy of all his mercies and his grace that he has bestowed upon me; yea, I am not able to describe it, for the cruel adversary was ever willing to draw me away, but the Lord Almighty was on my side, and has preserved me until this day, and I hope and believe he will not forsake me, for I put my trust in him.

"The Lord gave me a tender heart, even from a child, and a just principle was in me that I was not willing to wrong any one, no matter how hungry or needy I was, and I was

ever willing to do a kindness to any, and this gave me favor, and many friends the Lord gave me; praised be his name, for He alone is worthy."

He appears to have been convinced, while in the army, of the iniquity of taking the life of a fellow-being. On the morning of the day when the army was defeated by the French under Napoleon Bonaparte, he awoke with a prayer in his mind, "Oh that I may not kill a man!" And this continued to be his breathing desire as the day advanced, not then seeing but that he would have to use his weapon if brought into the conflict. But the company he was in was placed in reserve. They stood for hours where they could hear, but could not see, the terrible conflict that was going on. About the middle of the afternoon an officer came riding to the top of the hill that overlooked the valley in which the reserve company were stationed, and called out to them (according to Henry's rendering into English), "Go back, my children, go back, my children, all is lost! all is lost!" They speedily retreated, but were pursued. In passing up the opposite hill, balls fell near them, but none were hurt. The

army was then broken up, and he returned home.

It is spoken of as having been impressive and even affecting to hear his narration of this circumstance, accompanied by expressions of heartfelt thankfulness for this marked interposition in his behalf, counting it among the many remarkable deliverances he had received at the Divine Hand.

His conviction of the truth as professed by Friends may be best given in his own words, thus: "I have often thought my conviction remarkable. I had a great esteem for the profession of religion in which I was brought up, and a great regard and esteem for their ministers, and in my blindness and darkness I looked upon them as angels from heaven; but praised be the name of my God, he looked upon me, and in great mercy brought me out of that land of Egypt into a better country, for he saw this was a land of darkness, and he would bring me into a region of light.

"It had pleased him to raise up a little flock in our country who were regarded with little favor by the people. They called them deceivers. I heard of them, but was afraid of them, and was not willing to go into their com-

pany, thinking they held dangerous doctrines. Being at a neighboring house, I was called upon to read in one of their books. It was William Penn's 'Summons or Call to Christendom.' While reading this book my understanding was opened, and I was fully convinced that the doctrine therein contained was the truth."

After this he passed through many exercises of mind, to the trying of his faith and patience, but appears to have adhered closely to his convictions of duty. In the year 1814 he became a member of the Two Months Meeting of the people called Quakers, held alternately at Minden, in Prussia, and Pyrmont, in Germany; and cheerfully walked forty-two miles to attend it, when held at the latter place, in company with another Friend, often leaving his home the evening before, and walking all night in order to accomplish it in time.

In the period that elapsed from his conviction to the time at which he joined the Society, among the close trials and deep provings which he passed through, may be mentioned, that his wife was then much opposed to him; he was quite poor in his outward circumstances, and met with successive losses from the little he

then had, which was attributed by her and others to his having embraced, in their estimation, a new and wrong religion. For several years their one pig died when nearly fattened; then a young cow died; so that he was closely proved, it being no small trial to them to lose what was so necessary for their support. "I was enabled (said he) to bow meekly under these trials. I still had a hope the Lord would be merciful to me, and deliver me in his own time."

He was late one fall in sowing his rye, having to wait for a team until his neighbors had finished. The following spring his wife went to see their field. The ground was bare, the rye had not come up, while that of their neighbors was green and flourishing. "She came home," said he, "weeping, saying we should have nothing for bread. I could not say anything; I did not know what the Lord would do for me. In about two weeks *I* went to see our field. [He had a few acres, three or four miles from their dwelling.] When I reached there the rye was two or three inches high. Oh! my heart was filled with gladness, and I praised the name of my God. I came home, but did not say anything; was very silent. When the time of harvest came my wife and

I went to cut it; I cut it and she bound it after me. We worked until weary, and sat down to rest. She arose first and went to the neighbor's shocks to examine the heads, but found very little grain in them. She then examined ours, and found them *uncommonly well filled*. Our neighbor's being sown early was smitten with rust, while ours had escaped. She came back and sat down by me and wept; said she was sorry she had said what she had, and desired me to forgive her. This I could freely do, and was thankful to my Heavenly Father for his mercy and his compassion towards us."

After his reception into membership he was engaged in teaching a school for Friends' children, and continued in that employment about seventeen years, and had a comfortable evidence that a blessing rested upon his labors. Some of the children under his care were removed by death in early life, and he had the consoling belief they were gathered to everlasting rest. During this time his outward circumstances much improved. He took part in meetings for discipline, and was instrumental for the help of delinquents.

The following circumstance is given as he re-



lated it: "One First Day, as I sat in our little meeting in Germany, a voice said to me: 'Lo! I have given thee all that go in the ship with thee, and they shall be saved.' I did not know the meaning of this. After meeting I told it to John Rache, a Friend, who said it might be I would want to go to England or America some time; but of this I had no knowledge, not having at that time even thought of ever leaving my native land.

"In the course of time this was fulfilled. I removed [after his wife's decease] with my son and his family to America.

"While crossing the ocean we had a great storm, which lasted three days and two nights; the captain thought we were in great danger of being driven upon certain rocks. So great was the violence of the storm that the hatches had to be closed, and we had no light but that of a lamp hung to the ceiling. There was much noise and confusion, there being many passengers on board; but I lay me down in peace, having no fear, for I was truly resigned and content. The captain, apprehending danger, came down and told the people to be still, for he knew not but we might be swallowed up in a short time in the great deep. This greatly

alarmed them, and [many of them] fell down upon their knees, each one praying after his manner; some to the Virgin Mary, some to St. Joseph, and to other saints as they called them; but these things did not move me, for I was favored with a sure confidence that we would not be swallowed up by the ocean, and that not a soul would be lost. About eleven o'clock at night the storm suddenly abated, the winds were rebuked and were still. The captain came down and said, 'Be of good cheer, we are safe!' I tell this to the praise of my Heavenly Father, because he fulfilled his word to me. I wish all would put their trust in him, for he will fulfil his word to all that do, in true humility, put their trust in him."

He was not in the way of speaking of himself, or of the things he had seen in the visions of light, otherwise than in humility; for they who follow Christ in the regeneration and live under the government of his Spirit, know in whom their strength lieth, and all their springs to be in him. Weeping may endure for a night, but joy cometh in the morning, as was verified in the following incident of his life, given in his own words, viz.: "After I came to this country and was living on a little place,

while it was yet in the woods, I was very lonely ; no one living with me but a young man who had been one of my scholars in Germany. It was a time of trial to me, being a stranger in a strange land. One evening I went into my little chamber and lay me down on my bed, and falling asleep I had a dream or vision ; I saw a bright light which filled my chamber, and I saw the appearance of a man clothed in a long white robe. I believed it was the Lord Jesus Christ. He came to me and said, ‘What shall I do for thee?’ and I said, ‘Lord, that I may cleave unto thee.’ He then said, ‘No man shall pluck thee out of my hand.’ And I believed he would do as he said, and not suffer anything to pluck me out of his hand, but would keep me in humbleness and resignation, blessed be his worthy name forever.”

A dream he once had was written down at his relation of it, as follows : “I dreamed I was standing in a great wide field, and I saw in my dream a great building in the midst of the field ; the building was four square, as wide as it was long, and the height was the same as the breadth ; the length, and breadth, and height were the same. The building was as

it were of stone, very smooth and beautiful to look upon. A great multitude I saw standing round about, and looking upon this building with great admiration. I saw in it an open door, and when I saw I went in to see what was inside. There I saw another building of the same shape as the outward building, but smaller. On the four corners I saw four trees, one on each corner, very green and beautiful, and the branches reached one to the other, round about. On the inside of the outer wall were benches or seats, and on these sat a few persons, some three or four women and two or three men, although there were so many on the outside. On this inner building I saw the likeness of a man clothed with a long white robe, who walked round about on the top of the building. I could not see his face, for the branches of the trees hid it from my view ; but I heard him proclaim in a voice so sweet and melodious as I never in my life heard before ; I cannot describe it. The voice proclaimed, ‘ My sheep hear my voice and they follow me.’ I have many times remembered this dream and the great building, which so fitly represents an outward profession, in which people come not into the inner temple. And when I came into

it I found so few ; so true it is, many are called but few are chosen. Oh, I much desire that all my dear friends may make their calling and election sure."

He was greatly desirous that Friends might be preserved, as he expressed it, in the clean doctrine of Jesus Christ, and not look after the wisdom and prudence of men, but to the *true Teacher*. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent ;" for it is not enough to have a mere belief of God and of Jesus Christ by the letter, but we must know him by his Spirit. "I am very sorrowful," said he, "that we are so divided ; we came together as the people of God ; but our hearts are divided. There is too much of the world, and not enough of the *love of God* amongst us. I want my dear Friends to know the difference between the *love of God* and the *love of this world*. The love of God is sweet, and *overcomes the love of the world* ; it teaches us to love our neighbors as ourselves ; by it we will do good to our neighbor. When this love is in us we cannot speak evil of our neighbor, our brother or sister, or do them any harm in any way. The love of the world is not so, for the world

loveth its own ; it loveth according to its interests, but when contrary to its interests it changeth. Oh ! my dear friends, I wish we might remember what the *Lord Jesus has done*, and what he has commanded. He went about doing good, and said : ‘ A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one unto another.’ When the penitent prodigal son was returning to his father’s house, how did his father do ? Did he upbraid him, and tell him he had done very wrong ; that he had wasted all his living ? Oh ! no ; but when he was a great way off his father saw him, and had compassion on him, and ran and fell on his neck and kissed him. He did not upbraid him, but said to the servants, Bring hither the best robe and put it on him, and put a ring on his finger and shoes on his feet, and bring hither the fatted calf and kill it, and let us rejoice, for this my son was dead, and is alive again, was lost, and is found. So here we see, in this parable, the great love and compassion of our Heavenly Father towards poor fallen man, how compassionate towards the returning penitent sinner.”

This dear friend often dwelt on the importance of being brought under the influence of Divine love, and in a letter to his friends in Germany, thus wrote, "The love of God, the Divine love which is shed abroad in my heart, constraineth me to do this, for by experience I know it to be true what the Apostle saith, without this Divine love or charity all the wisdom of man is vain, for this is the bond of perfectness; but when this love dwells in us, we come to feel our hearts changed, and that they have become soft and tender to all men, and even to the beasts too. And we come to feel it for all men as for ourselves; the spirit of usury is cast out, and the sweet love of God fills us with gladness and joy, and we come to sing psalms in our heart; yes, in this situation we will know God aright, for without this love we cannot know him aright. Oh, how sweet is this Divine love! Whosoever has felt it will desire more and more to feel it. It is true what the Apostle John saith, 'God is love, and whosoever abideth in love abideth in God, and God in him.' Oh, my dear friends, how happy is that man who has become the temple of God (and is brought thus to experience); for (in) this is the true knowledge of God, and

of Jesus Christ ; and (in) this is eternal life ; (in) this is that new name which no man knoweth, save he who receiveth it ; (in) this is that new birth which is not only a new confession, but a new and clean heart. But oh, the tongues of men and angels are not able to utter or declare the glorious love of God. It is my sincere wish that we may all become partakers of this glorious love, that we may come to deny ourselves, for without this denial we cannot receive this love and this new name ; but if we are willing to deny ourselves, then God is willing and gracious to help us.”

About ten years before his death, after having been at a Quarterly Meeting, held at Pennsville, Ohio, he said, “ Soon after taking my seat, all within me was brought into great stillness, such as I never before felt, when a voice sounded in my inward ear as plainly as I ever heard a voice with my outward ear, ‘ My son, thy sins are forgiven thee.’ This made me tremble, and my whole frame was shaken. After awhile I was gathered into the same stillness as before, and the same voice saluted my inward ear, ‘ My son, be comforted, thy sins are forgiven thee.’ Again my frame was shaken, and all within me was brought



into silent admiration, when the same voice repeated, ‘ My son, be comforted, thy sins are forgiven thee, and no man shall be able to pluck thee out of my hand.’ ” This he related in humility, evidently realizing in simplicity so great a mercy. After this the enemy prevailed not with his temptations, and he appeared to enjoy a foretaste of heaven while in the body ; and his assurance of a blessed immortality was so full that divers times he was heard to say, “ The enemy has no power to take me from my Father’s hand.”

The apostle James, rich in faith, and a scribe deeply “ instructed unto the kingdom of heaven,” in writing to the twelve tribes then scattered abroad, uses this language, “ The prayer of faith shall save the sick, and the Lord shall raise him up. . . . Confess your faults one to another, and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.” (Jas. 5: 15, 16.) A circumstance worthy of mention in the life of Henry Robberman is strikingly corroborative of the apostle’s faith as above set forth, and shows moreover that it still remains a truth that the Lord’s hand is not shortened that it cannot

save, neither his ear grown heavy that it cannot hear, although there be many whose iniquities separate between them and their God, and because of whose sins he may hide his face from them.

The circumstance alluded to was substantially as follows: A neighbor was suddenly taken extremely ill, with the loss of his reason, so as to require the assistance of several men to restrain him, and he remained in a sad condition for some time, insomuch that arrangements were being made to take him to an asylum; but before they were carried into effect he was suddenly restored to health and to his usual state of mind, and so remained.

His restoration occurred one Sixth Day, about the eleventh hour in the day.

Some months after this, Henry Robberman being at a neighbor's house, the restored man came in, but was not recognized by H. R., whose sight was dim. When opportunity offered in another room, he inquired of a friend present, who it was that came. On being told, he replied, "I did not know it was he," and added, "I will tell thee something. Thou knowest he was deranged or crazy. Well I was exceedingly sorry for this; I was sorry

for his wife and children, and I was sorry for *him too*, and on a Sixth Day I was out in the clearing, cutting wood, when my heart was filled with compassion. I laid down my axe and sat down upon a log, and prayed in my heart that the Lord would heal him; and the answer came *so sweet*, 'I will heal him this same hour;' and I believed the Lord would do as he said." This was about the eleventh hour, and that afternoon he heard of the restoration at the hour mentioned. Henry further said, "I am thankful that I have lived to this day, and that the Lord heard my prayer." Under a Christian feeling of humility and gratitude, he did not wish it told, but said, "Give the Lord all the praise." He was truly one of those little ones unto whom the Lord in condescension sees meet, at seasons, to unfold his secrets, hid from the wise and prudent of this world, but revealed unto babes in Christ.

During the last few years of his life he passed through much pain and exercise of body and mind, yet it was evident that the Lord's sustaining hand was near to strengthen and support him. He often spoke of the inward sweetness, peace, and comfort the

Lord was pleased to afford him in his affliction, being renewedly favored with the consoling assurance of the gracious promise, which for some years had been sealed to him, "Thou art mine, I have redeemed thee, and no man shall be able to pluck thee out of my hand."

To some who visited him in his last illness he imparted good counsel, desiring them, in a lively and impressive manner, to keep to an inward watchfulness, and mind the will of God. At parting he expressed his love to them, and signified his readiness to go at any time the Lord might be pleased to take him.

The day he died, two Friends went to see him, and found him, though evidently near his end, bright and clear in his memory and understanding. He uttered many comfortable expressions, among which was, "I desire to depart and be with Christ, which is far better, but not my will, but the will of God be done."

In the evening, after taking some refreshment, he said, "Now I shall soon be gone;" and at half-past six (on the sixth of Sixth Month, 1860) he passed quietly away, as one going into a sweet sleep, in the eighty-seventh year of his age; and was interred on the eighth, in Friends' burying-ground at Chesterfield, in Morgan County, Ohio.

MEMOIR  
OF  
THOMAS WARING,  
LATE OF WEST NOTTINGHAM, CECIL CO.,  
MARYLAND.

WITH SOME REFERENCE TO HIS ANCESTRY.

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INASMUCH as "the memory of the just is blessed," I have believed it would be right to place in a form for preservation some account of my father's pilgrimage through time, with reference to his concern to obtain a treasure more lasting and surpassing in value gold that perisheth ; peradventure it may prove an incentive to some, especially of his descendants, to walk by the same rule, and to be mindful of the same things, that they like him may in the end lay down their heads in peace.

Thomas Waring was the son of Joseph and

Mary Waring, and was born in the county of Wexford, Ireland, on the tenth day of Twelfth Month, 1754. He was of the third generation in lineal descent from Joseph Waring, of that place, who was convinced of the truth as professed by those then in derision called Quakers, in or about the year 1690, received a gift in the ministry, and was an example of meekness and self-denial. He was careful for his children and grandchildren, of whom he had many, endeavoring by example and precept to bring them up in the nurture and admonition of the Lord.

He died in a good old age, about the year 1744 or 1745. One of his children was named Joseph, of whom it is written by one of his descendants, "Though he had no gift in the ministry, he was a lover of truth, and was careful to inculcate it into the minds of his offspring, of which I am a witness.

"The lively remembrance of some of his many solemn opportunities with me in private, even when very young, reduces my mind to a state of humble reverence and contrition at the writing hereof."

He was married to Elizabeth Grandy, daughter of John Grandy, of the same county,

about the year 1722, who appears to have been a woman of acknowledged piety.

Among the records of the Monthly Meeting of that county, of which she was a member, was found the following account of her decease: "Elizabeth Waring departed this life the sixth day of Second Month, 1740. She was of an innocent life and conversation, and bore testimony several times in her sickness that the Lord had often favored her with his Divine presence, and that she then felt him near, to her great comfort. And about two hours before she drew her last breath, she sensibly said to a Friend whom she loved dearly, that the Lord was good unto her, and that the peace and sweetness which she then enjoyed was beyond what could be expressed in words. And so she laid down her head in peace in the Lord, and left a good savour behind her. She was buried in Friends' burying-ground at Raheen, aged just forty-two years."

Their son Joseph, my grandfather, was married to Mary Oder, daughter of William and Mary Oder, of Waterford, on the twenty-seventh day of Tenth Month, 1747; and on the twelfth day of Fifth Month, 1775, they sailed for America with their family of five children,

and after a passage of seven weeks landed at Baltimore on the first day of the Seventh Month, and thence they reached Philadelphia on the sixth of the same; but removed to Brick-Meeting-house, East Nottingham, in Cecil County, Maryland, on the fourth of Eleventh Month, in the same year, where he continued his residence during life.

Although, like many others, too much of his time may have been allowed to pass away without due care in securing the pearl of great price, yet he appears to have been made some use of in the Society; and I find in my father's handwriting the following account of his close:

“On the fifth day of the Ninth Month, 1789, my dear father departed this life, after a short sickness. . . . Towards the latter part of his time he was much altered for the better, being often concerned with tenderness of heart to redeem the time; nearly the last he could be understood to say was, that he felt easy in his mind.”

In his son William's handwriting is found a more extended account, thus: “Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the in-



habitants thereof, that they should become a desolation and a curse, and rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace." (2d Kings, 22: 19, 20.) "Joseph Waring, of East Nottingham, who departed this life on the fifth of the Ninth Month, 1789, in the 64th year of his age, was the son of Joseph and Elizabeth Waring, of Wexford County, Ireland. He was religiously educated by his pious parents in the profession of the truth as held by the people called Quakers. Even in the days of his youth he was made sensible that whatsoever doth make manifest is light; by the secret illuminations of which he saw and approved the things which are excellent. Yet, having experienced that although the spirit indeed was willing, the flesh was weak, he was at times humbly contrited, under a sense of his own insufficiency, and had to sing not only of judgment but also of mercy.

"Towards the latter part of his life he was more and more strengthened to keep covenant from things which perish with the using. Some solid Friends, who repeatedly

visited him during his last illness (which was short), and were present at the solemn time of his departure, as well as his nearest connections, have the satisfactory belief that *he is gone to rest in endless peace*; and it appeared by the kind attention of his friends and neighbors in general that they bore him a respectful regard."

My father, Thomas Waring, cherished a grateful sense of his parents' care over him while he was young; even when past the meridian of life he referred to it, and to the tenderness which he was brought under at seasons when they would have their family collected, and read to them portions of the Scripture, sometimes followed by tender and affectionate counsel to their children. A mother's tears on some of these occasions had a reaching effect that remained with freshness in his remembrance.

His opportunities for education were limited. He had access to school perhaps less than three months, and when there, was made a subject of ridicule for using the plain language; but by application at home he advanced himself sufficiently for the ordinary business of life.

From his account, he was much exposed in boyhood to rude and unprofitable company,

in which the use of the plain language elicited scoffs and sneers not easy for human nature to endure ; yet even at this period he was led into serious reflections on the subject, and brought to believe that if he did not bear the cross and be faithful to his impressions of duty in this respect, he would not grow in religious experience ; and when he gave up thereto he felt peace.

He has been heard to refer to the effect which the counsel of his older brother had upon him in these times of exposure. In a letter to his brother's widow he refers to their boyhood thus : " The many opportunities he took with me when we were boys together, and the tenderness of his spirit at such times, made a deep impression on my mind, and was, I believe, a great means of preserving me from running into many hurtful things that I otherwise might have done. His concern for me was great, that I might not be content with a profession of the truth, or a plain appearance, which I was brought up in ; but that it might be my daily, frequent concern to feel after that tenderness of mind, wherein living desires might be raised in me for my own preservation."

He spent seven summers in the State of Delaware, farming on shares for Joseph Chambers, on the east bank of Whiteclay Creek, during which time, it is said, they differed but once, and that was in dividing the last crop, when each charged the other with not taking enough.

During these seven years he spent the winters with his parents at East Nottingham, engaged at his trade of turning wooden ware, a ware then in demand, and a business affording a profit.

It appears by the terms of the purchase of his freehold estate at West Nottingham, that he was to have possession of it on the first day of Fourth Month, 1787; at which time it seems most likely he took up his residence upon it, and continued there the remainder of his life, except a year or two on his first wife's estate.

He was married, on the fifth of Ninth Month, 1798, to Jane Reynolds, widow of Levi Reynolds, of West Nottingham, and daughter of Thomas and Ann King, of Little Britain. She was removed by death in less than a year after their marriage. After her decease he wrote a short testimony to her worth, to her

example and counsel in life, and full resignation at the approach of death, which she appeared to be looking for as near, "saying with heartfelt sincerity, that she had no other concern upon her mind but to be ready."

On the eleventh day of Eleventh Month, 1801, he was married to Rebecca Wilson, of West Grove, Chester County, Pennsylvania, daughter of Stephen and Martha Wilson, of Bucks County. She survived him nearly twelve years. In the decline of her life, as her bodily strength abated, a mildness and serenity of mind became more clearly conspicuous, inso-much that under bodily suffering and affliction she was not heard to murmur, but evinced a cheerfulness that fell as an evening sunshine around her, and thus she passed quietly away in her ninety-first year.

My father related a dream he had while a resident at East Nottingham, wherein he saw a cloud arise in the east, which, coming up and spreading over, broke out into a storm and swept away all the members from that meeting but himself. And so it proved to be, that in the great commotion or storm that arose in the east and spread over the Society, breaking out into a division in 1827 and 1828, sweeping

many in its course, none remained with him in support of the testimonies of Friends on primitive ground, who at the time of this dream were members of that meeting.

He also related a dream he had, as I understood him, in the early part of his residence at West Nottingham, in which he and another Friend were in the meeting-house, and seeing the Great Deceiver of men make his appearance and attempt to enter, he said to the other Friend, "Now, Samuel, we are young and strong, and if we cannot keep him out who can?" And to wrestling with him they went, and after a time succeeded in getting him out and shutting the door against him; but presently they saw him at the window effecting an entrance there. With much exertion they prevailed in keeping him back and fastening the windows, thinking they now had him mastered and were secure; but soon they perceived him entering at the door through the keyhole, and here the dream ended—significant (shall we not say?) not only of our great need of wrestling against him and striving for the mastery, but also of being continually on the watch lest he find entrance through some small and unlooked-for opening, and take secretly a seat

within. The more he finds place within, the more power he sways there, and accordingly the more our power weakens to resist him.

Probably about the year 1803, being engaged as executor in settling an estate, he became defendant in a suit that required his attendance at court; and not being free to comply with the custom of taking off the hat in honor to man, it was several times taken from his head by an officer of the court. One day, on entering the court-room, and remaining in diffidence by the door, he saw the crier arise from his seat and come directly towards him, and supposed his hat was about to be taken; but instead of this the crier placed his hand upon him and queried, "Are you a real Quaker?" T. W. replied, "I profess to be one." Crier: "If you are a real Quaker, you may keep on your hat." T. W.: "By what authority dost thou give me that information?" Crier: "The court has taken it into consideration, and concluded that real Quakers may keep on their hats." Then turning to a member, not always true to our profession, he added, "But *you* shall take *your* hat off."

From this circumstance my father thought himself the first person admitted to remain in

the Elkton court with his hat on, and felt a secret satisfaction and reward in having steadfastly adhered to the testimony of truth, instead of playing the coward in this respect, and believed he did not lose the respect of the court in this adherence.

Several persons being one day together and conversing, among other things, upon the honesty of men, one of the company advanced a doubt whether there were any strictly honest men in the community ; when a Presbyterian spoke up and said, "There is one honest man in the neighborhood. T. W. is an honest man ; he sold a farm for more than he gave, and divided the surplus with the widow of the man of whom the farm was obtained."

The same Presbyterian, on another occasion, remarked that "T. W. was the only Quaker he ever knew ; all the rest dabbled in politics a little, but T. W. never meddled." He endeavored through life to keep out of the heats and commotions attendant on political strife, believing these to have a tendency to retard a growth in best things ; that true Friends are called with a better calling ; and that it is incumbent upon them to *mind* their calling, and to endeavor to know their own election, through



grace, to be made sure, Jerusalem to be a quiet habitation, a tabernacle that shall not be taken down,—a place of broad rivers and streams, wherein shall go no galley with oars, neither gallant ship pass thereby.

Having filled the position of overseer for some years, he remarked after his release, that in looking over his care and labors under that appointment, he found but one thing to regret, which was a failure to take an opportunity with a member older than himself, whom he overheard in the use of some hasty and unbecoming expressions.

After his appointment to the station of Elder, probably at the first select meeting which he attended, in answering the query in regard to the ministry, the sentiment was advanced that a minister on a certain occasion had extended a communication too long. He had been present on that occasion, and had received the latter part of the communication as a gospel message to himself, and therefore could own it as in the truth. This led him to be cautious, seeing the great need of being deep and weighty in judging of the ministry.

After the separation which took place here in 1828, a few Friends, in addition to himself

and family, essaying to adhere to the primitive doctrines and testimonies of Friends, it seemed befitting that these should meet together, aside from counter influence, and in unity, for divine worship. Accordingly the meeting was held at his house from the 15th day of Eighth Month, 1830, until the meeting-house was built on the southern part of his land, near the place now called Colora, to which the meeting was moved in the fall of the year 1841. The last time he wrote his name was in signing a deed of conveyance for the ground on which the meeting-house stands.

His views and feelings in regard to this meeting, and our meetings in general, appear to be in measure set forth in a letter to a friend under date of Eighth Month, 15th, 1830, thus: "For thy satisfaction I may inform thee, the subject hinted at in thy letter, of sitting in our own house in order for worship, has been a subject of considerable thoughtfulness to me, for fear we should not be able to hold meetings to the honor of him whom we profess to worship, and to the promotion of the good cause. However, in much fear, for the first time we have attended it to-day, with a prospect of continuing to hold meetings for wor-

ship on first and fifth days, if we may be favored to get along to our own and friends' satisfaction. . . . My great concern for myself and for all who profess to adhere to and support the ancient principles of the Society [is, that we] may be truly alive in the principle; that we might manifest it to be the case by our exemplary lives, conduct, and conversation; but I fear there are too many, even of those alluded to, that dwell too much in the outward court; that are too destitute of those spiritual feelings and qualifications that would suitably qualify to labor advantageously in the promotion of the cause of truth and righteousness. . . . That thou and I may be so established on that foundation that standeth sure, that neither heights nor depths, principalities nor powers, things present nor yet to come, may ever be able to separate us from the love of God shed abroad in our hearts by Christ Jesus our Lord, is what I crave at this time."

Abiding under a concern for the deepening of the Society, and its preservation on the ancient foundation, he soon became uneasy with something he saw springing up, at first like small innovations in doctrine, which he could

not own or feel in the root of life ; something which he feared was not duly restrained, and must, therefore, like the letting out of waters, run and spread, and carry the incautious on its glittering surface ; and for this he saw no remedy but in faithfulness and a return to first principles.

He was a kind and tender parent, desirous of restraining those under his care from hurtful company, that might draw them away into estrangement from a love for the truth. He mostly collected his family, on first day afternoons, reading or having read portions of Scripture or other religious matter, closing with a suitable pause and impressive quiet, not unfrequently accompanied with tender and reaching counsel like unto sowing good seed, to spring up in due time if properly cherished ; and I trust his labor was not all bestowed in vain.

His labors in the Church were sound and instructive. He frequently, in meetings for discipline, cautioned Friends to this effect, that they  *dwell in the life* , and that they guard against getting along in too easy a manner, or in an unconcerned way, living as it were without God in the world ; but that they labor to

keep open those avenues by which we may approach the Almighty, breathing unto him for mercy and for preservation. He also reminded Friends that each must do the work for himself. No man can redeem his brother or give to God a ransom for him, but each must work out his own soul's salvation with fear and trembling before the Lord. And he further called upon the youth, with tender entreaty, to come up in a living consistency with the profession we are making; giving it as his belief that much growth in grace and religious experience would not be witnessed by them until those outward marks of discipleship, which characterized our early Friends, plainness of speech, behavior, and apparel, be put on and kept to. He also appealed to parents on their behalf, saying that great responsibility must rest upon them, to train up their tender offspring in the way they should go, that when they are old they may not depart from it. He not unfrequently alluded to the importance of becoming more and more alive in the truth, especially the younger members, that they might thereby be qualified to become true and faithful standard-bearers, ready to take the places of those who have borne the

burden and heat of the day, when these shall be removed from works to rewards.

It would appear from a remark made in conversation with a pious neighbor, that he sometimes (we know not how often) retired to some secluded place, with his mind turned inward, and with breathings of spirit to the Father of mercies for help and for preservation, and that he had found these to be seasons of Divine favor.

He spoke on more occasions than one, in his family, of the importance of being prepared for our solemn change, when the pale messenger shall be sent to our houses, saying: "You will then be left without excuse. In health is the time to prepare for death, and the sooner we begin the easier will the work be; it is dangerous to put it off; saying, 'Go thy way for this time, when I have a more convenient season I will call for thee.' Such season may never come. Oh that you may close in with the offers of his mercy! We know not that another day may be ours. The Lord loves an early sacrifice: 'I love them that love me, and those that seek me early shall find me.'"

In the latter part of his life a solicitude was manifested for his grandchildren, that they

might be brought up in the fear of the Lord, and be favored to overcome the many evils that abound in the world.

As his outward man grew weaker, the staidness of his mind and of his countenance indicated that he had a staff to lean on, a rock to stand upon, even that rock whence water has issued in all ages for the refreshment of the thirsty traveller Zionward, and of which the righteous are given to partake and realize as water springing up into everlasting life.

At this period his mind was much weaned from the world and its fading enjoyments, he having been careful to seek first the kingdom of God and his righteousness as his most highly prized treasure. He was heard to say that his greatest concern was to live so as to be prepared to die, and this being evinced by the calmness and serenity of his countenance, it was no doubt such an evidence that induced a neighbor, of another religious persuasion, to say that "he would not give the peace of mind which T. W. felt for all the satisfaction and comfort of a distinguished minister" who was then attracting large crowds of hearers.

A few years before his decease he was reduced quite low with dysentery, insomuch that

his recovery was thought doubtful. One day being asked how he was, he replied, "I consider it a great favor, when the body is laboring under disease, that the mind is easy, perfectly easy; nothing in the way." And on several kinds of nourishment being proposed, he declined any, saying "I believe patience is best. I desire the Almighty may furnish me with patience to hold out to the end."

At another time he said: "The way the disease is working, I think it more likely that I will not get well than that I will, and I suppose —— will be spoken to to make my coffin; I wish it to be plain—entirely plain." In the evening, being asked by a neighbor if his mind was composed, he replied, "Entirely so; nothing in the way."

Sitting by him one morning, he said to the writer: "I often feel desirous for thee, that thou mayest not get along in too easy, unconcerned a way; it is an easy matter to make a plain appearance, attend meetings, and so; all this is right and proper in its place; but I often feel desirous for thee, that thou mayest not content thyself short of coming to an experimental knowledge of the truth. What signifies all the world, to peace of mind at such a time as this?



If I could have the whole world, I would not take it for the peace of mind I now feel; it is inexpressible. I feel desirous that thou mayest not mingle in politics. If thou dost, I believe it will tend to poverty. I remember years ago, when I was called upon to attend court at Elkton and other places, I was careful to do nothing that would reflect upon the truth, and I believe I was more respected than any Friend that departed from our testimonies." At one time a friend expressed to him a desire that he might get well, to which he replied, "I do not hope so." And again he referred to the meeting then held at his house, manifesting a desire that it should be held in the authority of truth. Many other weighty expressions were dropped by him during this illness, but not being noted down at the time, are not now remembered with sufficient clearness to record.

Although in Inscrutable Wisdom he was raised from this bed of sickness, yet another affliction soon followed, which gradually increased until his dissolution. Some years before, something like a cancer had made its appearance on the under lip, which for a time seemed to be cured, and continued so for several years, but afterwards made its appearance

again, becoming very serious; and although not, in general, accompanied with acute pain, yet there was a continual sensation of uneasiness in the part affected, and in the latter part of the time accompanied with oppression at the breast, through which he was remarkably patient, calm, and serene, often saying he “considered himself wonderfully favored, not to have more pain.”

He now appeared as one whose work was done, and who was quietly waiting to be gathered, as a shock of corn fully ripe in its season, to the garner of rest. He desired his friends not to grieve for him, saying he had lived to a greater age than many, and had had many baptizing seasons to pass through, but in looking back to his past life he saw no cause to reflect on himself, except for some instances of unfaithfulness, but he “believed he was entirely forgiven,” and said that death was no terror to him.

On sitting by him a few weeks before his decease, he spoke thus: “I desire that thou mayest be faithful; I have been thinking a good deal about it lately, and I desire that thou mayest be faithful to what thou may apprehend to be thy duty.”

Towards the last of his time he appeared sensible that his end was drawing near, and seeing his sister weep, he said there was no cause for grief, it would be a happy change for him.

On the morning of the day of his departure he intimated that he would not see another night. Towards noon it became evident that his close was near, and he seemed to desire the presence of his family, who, with a few others, gathered around him. Not seeing his wife he asked for her, and finding she was near him, he appeared satisfied. His mind was now drawn into supplication, but except the words, "Oh, Gracious Goodness," his expressions were too low to be gathered. And thus, having kept the faith, he finished his course in peace, at noon, on fourth day, the 26th of First Month, 1842, in the 88th year of his age.





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